

A Short Account
OF THE ¹⁴³⁸⁵
LIFE

Of the Reverend
Mr. *William Reynolds*,

Who slept in Jesus Feb. 26th. 1697.
in the 73d. Year of his Age.

Drawn up by (his peculiar intimate and Fellow Labourer in the Gospel for above fifty years) *John Whitlock* Minister of the Gospel in *Nottingham*. K

Together with the Sermon Preached at
his Funeral *March 1. 1697*.

By *John Barrett*, Minister of the Gospel, and
one of the Joynt-Pastors of a Church of Christ
in *Nottingham*.

L O N D O N,

Printed for *Tho. Parkhurst* at the Bible and Three
Crowns in *Cheapside*, near *Mercers-Chapel*. 1698.

ERRATA.

Pag. 76 lin. 21 for *was* read *were*,
p. 80. lin. 3. for *'twell* read *it will*,
p. 109. lin. 21. for *John Truman*,
read *Joseph Truman*, and in p. 110.
lin. 1. for *Bingsley* read *Billingsley*, p.
111. lin. 17. for *excursion* read *ex-
cursion*.

*A Short Account of the Reverend
Mr. William Reynolds, &c.*

I Prevailed with my Reverend Brother Mr. *Barrett* (one of the three Ministers that have been Joynt-Labourers in the Ministry of the Gospel in the Town of *Nottingham* for between forty and fifty years) to preach the Funeral Sermon of my Dear and Reverend Brother Mr. *William Reynolds*, I being not so fit for that Work by reason of my great Grief upon that sad Stroke, which tho' it came near to many, yet with some peculiarity came near to me. But being requested, I was not unwillingly prevailed with to accompany the Sermon (preached immediately after the Interment,) with the

follow.

following brief account of some passages of the Life of this Reverend Deceased Minister of the Gospel, and my Fellow-Labourer; his Call to, Entrance upon, and Progress and Continuance in his Ministerial work, and our Joynt-call to *Nottingham*, and some Providences relating thereto: Which I am the more capacitated to do, because it is now near fifty five years since we were first intimately acquainted; and have constantly lived and laboured together in the Work of the Gospel for above one and fifty years, both in our single and married condition.

And this I desire the Reader to take notice of as the true cause of, (and which I think justly may, and I hope will, prevent all occasion of offence at) my inserting so many passages of my own Life in this Narrative of my Brother's Life: Providence having so interwoven
our

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our concerns one within another,
and linked us so long together as
to our Habitation-work, difficulties
and deliverances, I reckon I could
hardly have given any thing a clear
account of his Life without mention-
ing those Providences with reference
to my self that here are recorded.

He was the Son of Mr. *William Reynolds*, Citizen and Cloth-wor-
ker of *London*, who afterwards
also became a Merchant, Trading
to *Russia*, and was likewise inga-
ged in the Copperas-works: He
lived in *Abb-church Lane*.

This Son of his, Mr. *William Reynolds*, was born at *Bewers* (a
Town partly in *Essex*, partly in
Suffolk;) where his Mother lay in
of him, among some of her Hus-
band's Relations, being by her Hus-
band sent down from *London* thi-
ther, by reason of the great Plague
that

that was in *London* that year, the first of King *Charles* the first. He was born the 28th of *Octob.* 1625. and was brought up for some considerable time under one Mr. *Asbley* a Minister and School-master at *Biljon* near *Hadley*, with whom he Boarded, a good Man, under whom he sucked in some good Principles: Afterwards for some time before he went to *Cambridge*, he went to *Christs-Church* School, and from thence to *Cambridge*, about the Month of *May* 1641. and was admitted of *Emmanuel* Colledge. Dr. *Benjamin Whichcott* was his Tutor, as Dr. *Ralph Cudworth* was mine, they both being then Fellows of that Colledge. It was in the year 1643. that he and I became first intimately acquainted, and I hope, I may say, it was Religion that was the first ground of our acquaintance: Soon after we became Chamber-fellows, and so continued till Summer 1644. and

and all that time he was studious and improving, being designed by his Father, and himself designing for the Ministry. But then he was for some time diverted upon this occasion : He had an Elder Brother in *Russia*, who was his Fathers Factor there, and proved extravagant, whereupon his Father called him home, and resolved to send this second Son of his into *Russia*, to manage his Business there, as having more confidence in his Sobriety and Ability, Religion and Faithfulness ; and therefore he writes to him to *Cambridge*, declaring his purpose to take him off from University-Studies, and send him to *Russia* to manage his Business there (as aforesaid) urging that it might otherwise prove to his Fathers great prejudice : This was no pleasing Tydings to this his Son, and as little to me ; but I durst not advise him against
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complying with his Fathers desire and will, only perswaded him (not knowing but that God by his Providence might so order it, that he might return again to his Studies in order to the Ministry, which God was pleased afterwards to do, both for his own and the Churches good) to take his Degree of Batchelor of Arts at Midsummer 1644. tho' his time in ordinary course to take that Degree was not till the *January* following; and he did accordingly take the Degree of Midsummer-Batchelor, his Father being willing to it.

In *July* the same year he took shipping for *Russia*, I going down with him to *Gravesend*, and seeing him aboard on Ship; and in the two and twenty months of his being out of *England*, we had intercourse by Letters, as much as the

the distance of place would admit, In *August* 1645. his Father died, and left a very perplexed Estate, tho' he had driven a great Trade, and was judged Rich; but it is thought he over-did himself in Merchandise, and in his ingagement in the Copperas-works. He hearing of his Fathers Death, left his Business in the best hands he could, hastned over to *England* (the most part of the way by Land) not questioning but to have found a good Estate left, and himself to have had a considerable share in it: He came to *London* in *May* 1646. but when he came, he found no Estate left, and his Elder Brother a Prisoner in the *King's-Bench* for Debt; which greatly discouraged him, not knowing what course to take. The long Parenthesis of two and twenty months as to his Academical Studies (tho' he had kept what he had

had got) quite discouraged him at present from settling to Study in order to the Work of the Ministry, tho' I earnestly perswaded him to it. But he resolved to go to Sea again, and to settle in some way of Merchandise, and in order to that agreed with a Master of a Ship that was to go to the *Straits*: But God graciously in mercy to him, and to his Church, stepped in and prevented it by a wise, holy, gracious, and very remarkable Providence; over-ruling to this purpose an illegal action of Man, namely, an unjust Imprisonment of this his Servant: Being thus detained, he was hindered from his Voyage, and the Ship wherein he was to have gone, put to Sea soon after, and neither it, nor any of the Passengers were heard of more, it was supposed to be stranded. Thus his Life was saved, and he preserved for the
Work

Work of the Ministry, in which God used and blessed him for above one and fifty years. And can we do other than make a little stand here, and express our admiring, adoring thoughts of God! Oh the tender watchful Providence of God over his People, who spies out their way for them, sees, and prevents the dangers before them, which they saw not, and stops up such a dangerous way! What cause have we to praise God for his preventing Mercies, and delivering us from unseen dangers! and what cause have we to commit our way to the Lord continually, and to submit to his wise Conduct even in those Instances of it that cross our present Inclinations, and we do not see, at first can be any way advantagious to us, but conclude with the old Patriarch mistakingly, all these things are against us! The occasion of
this

this illegal, but merciful, and graciously over-ruled Imprisonment, was this, his Brother being a Prisoner in the *King's-Bench*, yet having liberty to go abroad with a Keeper, made an escape, of which this his Brother, Mr. *William Reynolds*, had no knowledge, till after he was gone: But hereupon the Marshal of the *King's-Bench* Sir *John Lenthall* (Brother to the Speaker of the then House of Commons) arrested him, and cast him into Prison, tho' he had no knowledge of, or hand in his Brother's Escape, and he was also then somewhat under the Age of one and twenty years, and so not liable to any such Action against him; and he continued for some Months a Prisoner in *Ludgate*, which Prison he made choice of, he as a Scholar having liberty to chuse his Prison: But at last, before the end of that Summer, his
 Brother

Brother was re-taken in *Wales*: and then he was set at liberty; and tho' he had sufficient ground to Sue him that imprisoned him, for False Imprisonment, yet he being a great Man, and having seized some of his Brother's Trunks and Writings, which he would not deliver without this our Mr. *Reynold's* promise that he would not Sue him; he at his Brother's desire, and to procure him better Treatment, made Sir *John Lenthall* such a promise; and so that business went off. I often visited him in Prison.

That Summer, viz. about Midsummer 1646. I was invited to Preach at *Leighton-bean* desert in *Bedfordshire*, two miles from *Hockley*, and I did supply that Place the remainder of that Summer; usually going from *Cambridge* (which was thirty miles distant) on

on *Saturdays*, and returning on *Mondays*; intending to settle again in *Cambridge* for that Winter: But the People of *Leighton* were very importunate, that I should come and settle among them, and at last I yielded to their Importunity, and about *November* did remove thither and boarded; and being once settled there, I did earnestly invite my dear Brother *Reynolds* to come down thither and live with me, in order to his studying and entring upon Preaching; which invitation he did accept of, and in *December* 1646 he came down and lived with me, and we have lived together ever since, till God took him to himself the 26th of *February* 1697, always living under the same Roof, (though while he was married keeping distinct Houses) and studying in the same Room, and writing at the same Table.

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This Relation I have been the more large in, that Gods special Providence in calling him to the work of the Ministry, after some considerable Diversions and Discouragements, and his fixing him in it may be the more taken notice of, and thankfully owned, especially by those whom God made his Ministry profitable to; as blessed be God, he hath made it to many Souls.

After his coming down to me at *Leighton*, he soon began to Preach, though not often at first: And God blessing his Studies and Labours, they proved acceptable and profitable. In Spring 1647. the Town of *Okingsham* in *Berkshire* (where my Mother and a Brother of mine had an House, and lived in the Summer time) was in present want of a Minister, on this occasion. Mr. *John Bare-*

Bateman had been their Pastor, a solid Learned, godly Minister, and a very profitable practical Preacher, whose Labours God had wonderfully blessed in the Conversion and Edification of many Souls (for there were many godly persons in that place, and several that were very Eminent Christians both for gifts and graces :) and I have special occasion to mention this faithful Servant of Christ, Mr. *Bateman*, with honour and great thankfulness to God for him, God making him graciously his Instrument, to work upon me and do me much good while I went to School there. In the Year 1642, there being then or soon after Garrisons at *Reading*, *Hanley* and *Basing-House* ; he was driven with his Family from *Oxford* ; and soon after placed in a good Living at *Little-Munden* in *Hertfordshire* : Yet at the end of the Wars as his former People at
Oxford

Okingham were earnest for his return to them, so he resolved it; but could not effect it till the latter end of the Year 1647. Upon this account *Okingham* wanting a supply, and my Brother *Reynolds* and I being in Spring 1647. invited to supply the place, till their former Minister above-mentioned could return, we undertook between us the supplying of *Leighton* and *Okingham* too (though thirty Miles distant) for half a year, taking our turns each of us, two Lords Days in one Place, and two in the other: There his Ministerial Labours, through Gods Blessing, were attended with good Success. During that time, he had an invitation to a good Living, *Binfield* two Miles from *Okingham*, but he did not accept the offer; we both being unwilling to part, and indeed, being young, not willing to take upon us a Pastoral Charge.

After the Expiration of the half Year at *Oakingham*, we continued together at *Leighton*: And about Spring 1648, the Town of *Ailesbury* in *Buckinghamshire*, seven Miles from *Leighton*, wanted a Preaching Minister, whereupon my Brother *Reynolds* was invited thither, and accepted the Invitation, and with our own and the Peoples Consent we parted the Work between us, we being each of us in course, one Lords Day at *Leighton*, and the other at *Ailesbury*; that thereby we might gain more time for studying: Our Habitation was at *Leighton*, where after some time I kept House.

In the Year 1648. Mr. *Reynolds* commenced Mr. of Arts in *Cambridge*; as in the Year 1649. we both did in *Oxford*. In the Year 1649. the Engagement being required to be taken by all Ministers

ters, and especially such as received Augmentations, and we being unsatisfied to take it, the Augmentation for *Leighton* (which was the only maintenance there) failed, the maintenance at *Ailesbury* was not by Augmentation, but out of the Impropriation bought in, which belonged to my Brother *Reynolds*; yet the Committee sitting there, it would not be paid; but we notwithstanding, continued Preaching in both Places till Lady Day 1650. when we gave over *Ailesbury*.

Some that may read this, possibly may not know, and therefore it may be proper to tell such, what the Engagement was. It was in these words; ' I do declare and promise 'I will be true and faithful to the 'Common-Wealth of *England*, as 'it is now established, without a 'King or House of Lords.

Could we have been satisfied, that no more had been meant, by being *true and faithful*, than to live quietly and peaceably, and not by any unlawful ways, to disturb and make any alteration in that Government; this we could have declared, and actually did perform: But we conceived by those words was intended and signified, an approbation of, and endeavouring to promote that Government, and this we were not satisfied to declare; this Alteration of the Government being made by an Army, and a small part of the House of Commons, the rest being forcibly excluded. But tho' we were deprived of the Maintenance, we continued to Preach at *Ailsbury* till *March 25. 1650.* (as before) so at *Leighton* a year longer, viz. to *March 25. 1651.* but did not take a Pastoral Charge upon us, nor were Ordained while there, not expect-
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ing (all circumstances considered) that we should be able to fix there; tho' we never sought out for any other Places, but waited for a Call from God and some People during our stay at *Leighton*, as in the year 1649. we took a Journey into the Eastern Countiees of the Nation, so in the year 1650. we took a Journey into the Western parts, as far as *Sennen*, the utmost Town Westward in *Cornwall*, where we spent a Lord's Day, there not having been a Sermon before of some years, and the People were very urgent with us to have spent another Lord's Day with them, but our business was so laid, that we could not. These Journeys we could the better take, because *Leighton* lying in one of the usual Roads between *Crnbridge* and *Oxford*, and we having many Acquaintance in both Universities, scil. Mr. Row, Mr. Venning, Mr. Loder,

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Mr.

Mr. *Polwbel*, Mr. *Bafnet*, Mr. *Tick-
bil*, and many others; we could get
our places supplied.

But now I shall give an account
of the unexpected, and somewhat
peculiar Providence of God in
our Call to *Nottingham*, which was
in this manner. In the month of
February 1644. the Ways being ex-
ceeding deep, Mr. *Adrian Cook*, a
discreet, intelligent, sober person,
being then Carrier of *Notting-
ham*, came out of the usual
Road from *Fenny-Stratford* to Lon-
don, and thinking to find the Road
somewhat better, came to *Leigh-
ton* to Lodge there, a thing he ne-
ver did before, or after, except
when he brought our Books and
Houſhold goods to *Nottingham*.
He Lodging at an Inn in *Leighton*,
and being a man free in diſ-
course, asked the Landlady, what
Religion they were of, and what
Minister

Minister they had ; she answered him, that there were two lived and Preached in Town, but that they were not like to have them long, there being no settled Maintenance for them ; He hearing this, desired to speak with us, or one of us, and the Landlady sent up to our house accordingly ; and (which I think is a circumstance not unfit to be mentioned, and did among other things incourage us to hope that God was opening us a Way, and going before us in this matter) one of us had spent that day in Fasting and Prayer by himself, and the other of us went to the Inn to Mr. *Cook*, and had some discourse with him ; and desired him to come up to our house in the Evening, that we might have some further Converse with him : accordingly he did, and we had much discourse with him about *Nottingham*, and Affairs there, we
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 having

having read a little before in Print
 a Relation of several Occurrences
 that happened there in the time
 of the Wars: He then told us,
 the Parish of *St. Mary's* in
Nottingham was destitute of a fixed
 Minister, and had been so for some
 time, having had none fully settled
 since the Death of the Reverend
 and worthy *Mr. Falkingham*, who
 Died before the 25th of *March* 1649.
 and that the Work of the Place
 was too much for one. We told
 him, we were but Young men,
 and not yet Ordained; besides,
 the Place was a great and pub-
 lick one, and we not being satis-
 fied to take the Engagement, it was
 not likely that we should have
 any peaceable comfortable Settle-
 ment there: His Reply was, that
 we were upon this latter account
 the more likely to be acceptable to
 a considerable number of the
 People there. In conclusion, we
 told

told him, that if we lived till Summer, (as we did in the year 1649. take a Journey into the Eastern parts, and in the year 1650. into the Western, so) we had some thoughts in that approaching year 1651. to take a Journey into the Northern parts, at least as far as *Tork*, and we would call at, and see *Nottingham* in our way. And after this discourse he and we parted; and we did not think any further of the business, nor expect to hear any thing further of it, it being only thus occasionally discoursed of, as above related. But about the beginning of *March* 1651. when we with another Minister were engaged in keeping a day in Prayer and Preaching about seven miles from *Leighton*; a special Messenger that Evening came with a Letter to us, which was brought to *Leighton* by one Mr. *Spencer*, one of the Churchwardens of the Parish of *St. Mary's*
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in *Nottingham*, signed by the Honourable *Francis Pierpoint* Esq; , a Member of Parliament for *Nottingham*, and an Inhabitant there, and by some that were Aldermen of the Town, and of that Parish, and some other principal Inhabitants and Parishioners, inviting us to come over to *Nottingham*, and spend some time in Preaching among them in order to mutual tryal and satisfaction; which we consented to, and returned answer, that we could not come just then, but, God willing would be with them by the end of *March*; and in the mean time we kept a Day of Fasting and Prayer with several of the Inhabitants of *Leighton*, with the assistance of some of the Neighbouring Ministers, to seek the Lord in this great Affair; and tho' the people of *Leighton* were unwilling that we should leave them, yet considering there was no visible way of subsistence

sistence among them, but principally considering the peculiarities of Providence that seemed to appear in this matter, they could not gain-say our going upon Tryal: And accordingly we did go; and came to *Nottingham* on *Friday* the 28th of *March* 1651. the Church-wardens, Mr. *Spencer*, and Mr. *Richard Watkinson* coming to meet us some miles from the Town. We both preached on Lord's Day the 30th, and after Sermons several of the Parishioners came to us, and desired us to spend some further Sabbaths with them, which we consented to; only acquainted them, that we were engaged in a Journey to *Tork*, but if they desired it, would, God enabling, be back again on the *Saturday* following. That which moved us to chuse that week for our Journey to *Tork*, was because the *Wednesday* was appointed to be a publick Fast, relating to the Affairs
 of

of *Scotland*, which we were not very well satisfied about; but we did afterward, when settled, use to keep those days; for though we might not be satisfied in every thing relating to them, yet we were satisfied, and willing to imbrace opportunities, to be humbled for our own, and the Nations sins, and to seek God for mercy. Yet knowing there were some differences, and too great animosities, among even the serious part of the Nation, about the Engagement, and the keeping of those Days, we thought it not prudence, at our first coming among them to appear on such an occasion in publick. So on *Monday* we went towards *York*, and came thither on *Tuesday*, and spent the Fast-day there, heard that Reverend and Eminent Minister of Christ, Mr. *Edward Bowles*, and Mr. *Williams*; and on *Thursday* we set out for our return to *Nottingham*, and soon

soon after we came out of *Tork*, we providentially fell into the company of the above-mentioned Mr. *Bowles*, and laid the first Foundation of our Acquaintance with that worthy man, which we kept up till the time of his Death, which was a little before, or just about *Bartholemew-Day 1662*. We had much very satisfying and improving discourse with him in the Journey, and his company occasioned us to go by *Newark*, where we lay on *Friday* night, and came to *Nottingham* on *Saturday* before noon; where they had provided us a Lodging in a private house, one *Mrs. Stokes's*, where we Boarded for a year, till we altered our condition, and married.

After this many of the Parish met with us, and desired us to continue with, and settle among them, as their Ministers: We told them

them, we were not yet Ordained, nor had ever taken a Pastoral charge upon us, not seeing any likelihood of a Settlement in the Places we had formerly preached in; nor should be willing to do it yet, unless some such order according to the Scripture, with the consent of the People we should be called to be Ministers unto, were agreed on, that all Gods Ordinances both teaching and sealing, and the exercise of Scripture-Discipline, might be set up and maintained; that so ignorant and profane Persons, neglectors of Family-Worship, and such as should be guilty of any Scandal, might be kept from profaning the Ordinances of God, and be brought to Repentance and Reformation. But in case this were consented to, we would be Ordained and settle among them; as their Ministers.

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They also discoursed with us
concerning Maintenance,

PAGINATION

continued single PERIODS, —
hundred Pounds a year a-piece,
when we should be married, and a
Dwelling House; the Vicarage
House being part fallen down, and
all of it very ruinous. We desired no
more, and that was made good after-
ward by the Vicarage Lands: Mr.
Hanley's Friday Lecture, some allow-
ance from the Corporation, and
Augmentations, till the end of the
year 1660. when the Augmentati-
ons failed; and the allowance for Mr.
Hanley's Lecture failed indeed some
time before that; for it was with-
held from us by him who enjoyed
Mr. *Hanley's Estate*, and was never
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them, we were not yet Ordained, nor had ever taken a Pastoral charge upon us, not seeing any likelihood of a Settlement in the Places we had formerly preached in; nor should be willing to do it yet, unless some such order according to the Scripture, with the consent of the People we should be called to be Ministers unto, were agreed on, that all Gods Ordinances both teaching and sealing, and the exercise of Scripture-Discipline, might be set up and maintained; that for ignorant and profane Persons, neglectors of Family-Worship, and such as should be guilty of any Scandal, might be kept from profaning the Ordinances of God, and be brought to Repentance and Reformation. But in case this were consented to, we would be Ordained and settle among them; as their Ministers.

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payed us, for the four last years of our being in the Publick, tho' the Lecture was kept up by us all that time.

Some time after this first meeting, we had another more general meeting, of all the House-Keepers of the Parish that would come, (and it was very numerous) on a Lord's Day after Evening Sermon; wherein we propounded to them, Whether they did make choice of us as their Ministers, and would concur and join with us in setting up, and maintaing such Gospel Order, as might tend to due administration of all Ordinances, and keeping them pure from sinful mixtures and profane intrusions? And we further told them, we would by no means impose upon them, but would preach upon Subjects of that tendency; and endeavour by the word, to clear and prove the way we desired and intended to walk

walk in, as to Church Government and Discipline, before we put it into Practice. This they generally consented to. I remember not any, that declared any thing against what we propounded; and we did preach some Sermons on these Subjects.

And in *October 1651.* we went up to *London*, and were Ordained in *Andrew Undershaft Church*, with about fifteen others, of which number, the Eminent *Mr. George Swinmock* was one, The Moderator was *Mr. (afterward Dr.) Manton*: There were present and joined in the work *Dr. Spurflow*, *Mr. Simeon Ash*, *Mr. Elidad Blackwel*, Minister of that Congregation, *Mr. Barkam*.

After our return to *Nottingham*, we soon proceeded, we and the People, to chuse Ruling Elders (to

be assistant to us, and join with us in the admission of Persons into Church Communion in all Ordinances, and to be Censors of the Manners and Conversation of Persons, and to assist in all acts of Order and Discipline, that did not belong peculiarly to Ministers) and two Deacons; the Parish being large, the Ruling Elders were eight, viz. these that follow, the Honourable *Francis Pierpoint* Esq; Alderman *John Fillingham*, Mr. *Adrian Garner*, Mr. *Richard Hawkins*, Mr. *William Flamsteed*, Mr. *Arthur Stevens*, Mr. *Stephen Garner*, Mr. *Samuel Fillingham*.

Before we did this, we set apart a Day for Fasting and Prayer, to seek God in this matter, and our godly and able Brother Mr. *Richard Whitchurch*, Minister of the Gospel, in the Parishes of St. *Peter and Nicholas*, joined with
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us in the Day, as also setting up the work in his Congregation; and then we proceeded to the administration of the Sacraments, and so continued till the year 1662. injoying much Peace and Comfort with our People and our neighbour Ministers, and to the Lord be all the Praise) through his gracious Blessing, there wanted not encouraging Success to our Labours, tho' *poor ones*, for so I must call my own at least.

In the year 1652. on the 25th. of *March* I was married to the Daughter of Dr. *Anthony Tuckney*, then Master of *Emmanuel*, and afterward of *St. John's Colledge* in *Cambridge*, and *Regius* Professor of *Divinity* : And on the 10th of *May* in that same year, my Brother *Reynolds* was married to Mrs. *Susanna Mellor* of *Derby*, Daughter to Alderman *Mellor* ; she was a grave,
C 3 serious,

serious, and truly godly Woman and a very meet help: She lived with him nineteen years, *viz.* to the 10th of *April* 1671. and then died of a Consumption: By her he had two Sons and two Daughters; his Eldest Son a very pious young Man, died when about twenty years of Age, in his Apprentiship at *London*: He sat there under the Ministry of the late Eminent Dr. *Annisley*. His Elder Daughter and Younger Son died young, the former when a little turned six years old, and even when so young, expressed a very hopeful, comfortable sense and favour of spiritual and eternal things; the other died in its Infancy: His Younger Daughter (now living) was married in the year 1684. to Mr. *Samuel Coates*, a worthy Dissenting Minister, now settled with a People at *Mansfield* in *Nottinghamshire*.

About

About the year 1653. with the consent, advice and assistance of our People, we set upon the Building of the Vicarage-house; the Marquess of *Dorchester* the Patron gave forty pounds towards it, the then Earl of *Clare* twenty, the Honourable *Francis Pierpoint* Esq; gave liberally, and the Corporation gave the Timber; and the People once and again contributed very considerable Sums, yet notwithstanding these helps, it cost us, between us, three hundred pounds.

About the beginning of the year 1656. (our Reverend Brother Mr. *Richard Whitchurch* above-mentioned, Minister of *St. Peters* and *Nicholas* in *Nottingham*, being in a Consumption) our Dear and Reverend Brother Mr. *John Barrett*, was called to this his Native place to be Assistant to Mr. *Whitchurch*.

About *September* 1656. Mr. *Whit-church* died, and Mr. *Barrett* was chosen Pastor of that Congregation, and is yet living, and preached the Sermon herewith printed; tho' he has all along been conflicting with many bodily Infirmities, yet God hath graciously in mercy to this place, inabled him to go well through his Work.

And through God's great goodness, we continued with much peace, unanimity and comfort, among our selves, (we that were Minitters in the Town) and with our People, and our Brethren, the Neighbour-Ministers. We met with very little discouragement or disturbance, till the latter end of the year 1660. and so onward till *August* 1662. when all three of us were put out. In those two years we all three of us, met with disturbance by Indictments for not Reading Common-prayer, and from
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the Spiritual Court, yet through the great goodness of God, we continued our Ministerial Work in publick, till within two months of *Bartholomew-day*, we being all three suspended from Preaching about the beginning of *July*; and my Brother *Reynolds* was Excommunicated after *Bartholomew-Tide*, and put to much Expence in Journeys to *Tork* and *London* about that Excommunication; at last he procured a Prohibition, his Excommunication being directly against the Act of Indempnity; but what trouble he my Brother *Barrett* and I were put to about that time, I shall forbear further to relate, and be more brief in some other particulars, because they are already in Print in the Conformists fourth Plea for the Nonconformists, page 36, 37, 43: 44, 77.

In *October* 1662. Brother *Reynolds* and I, with our Families, removed from *Nottingham* to *Colwick-hall*, (about a mile from *Nottingham*) an house of Sir *John Masters's*, where we lived till the *Five-mile Act* took place, which was the 25th of *March* 1666. Some Disturbances we met with while we lived there, tho' we received great respect and kindness from Sir *John Masters*, who would take no Rent of us.

In the year 1665. (the great Sicknes-year) we were Imprisoned with many others at the *Black-Moor's Head Inn* in *Nottingham*, we had never any thing laid to our Charge, but after about twelve weeks Confinement were released. Soon after, my Brother *Reynolds* fell into a fore fit of Sicknes, occasioned (as was thought) by his late close Imprisonment, it was

was feared it would have carried him off, it brought him so very weak, but God reserved him for further work; though his recovery was very slow, and not perfected till about *Midsummer* 1666. In the midst of this his Illness, we were necessitated by the five mile Act, to remove on a cold Snowy Day, (the 24th. of *March*) not being able to ride on Horse-Back, he was fain, not without danger, to be carried in a Coach to *Bingham* where he had the liberty of Lodgings, in an House of a very worthy Gentleman and good Friend Mr. *Porrer* (since deceased) Thus were we forced to leave our Families,

In that quarter of a Year between the 23th. of *March* and *Midsummer* 1666. he not being well able to travel, by reason of remaining weakness, I went about
to

to find a fit Habitation for us and our Families that remained still at *Colwick Hall*. At length we fixed upon a place, called, *Sherbrook*, in *Derbyshire*, three miles beyond *Mansfield*, and fifteen from *Nottingham*, and removed thither with our Families about *Midsummer*; where we lived two years, and frequently went over to *Nottingham*, when we could with any safety have our meetings, though we could have none then but very privately and in the Night; and when we could not with any safety, go over to preach to our People, we made Sermons, and sent over the Notes to them.

Finding the House at *Sherbrook*, to be very inconvenient and solitary; at *Midsummer* 1668. we took an House at *Mansfield*, three miles nearer to our beloved People,
at

at *Nottingham*, that our Hearts could not but be much upon; and at this Town we lived somewhat above nineteen years, till *October 1687*. when we removed to *Nottingham*.

During our stay at *Mansfield*, God gave us (blessed be his Name) many opportunities of going over to our People at *Nottingham*, though with some intervals by Reason of Persecution sometimes breaking out. We usually were with them every fortnight's Lord's Day, as my Brother *Barrett* was with them the other Lord's Day, assisted by some other of our Brethren, in a stated Course.

And I must needs here remember, and a litte particularly record with humble thankfulness, the manifold experiences we had of God's goodness to us, in that
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nineteen years time at *Monsfield*: In giving us so many free, quiet and peaceable Sabbaths with our People, enabling us to go over and spend Lord's Days, and administer all Ordinances among them, when we could not dwell with them; which last was a Mercy indeed, that both they and we much desired and prayed for, as tending more to mutual edification and comfort, and the discharge of our Ministerial Office more fully; and God did at last give us in this Mercy, at a very unlikely time, and by unlikely means, (as may be hinted hereafter) yet, in the meantime, (while this could not be obtained) to have liberty so frequently, to see and converse with our People, was a Mercy highly valuable, and the more so, because denied to several others of God's Ministers; who, to their
great

great grief were quite driven from their People, and their relation to them rendred incapable of being kept up by personal converse, or any proper Ministerial Acts ; their People broken, and they driven far from them, and not able to administer and enjoy any Ordinances with them, nor express their affection and relation to them, but by Prayer for them at a great distance.

Again, I reckon, God's goodness was remarkable, and to be mentioned with an Accent, in preserving my Brother *Reynolds* and me, in our so constant Journeys to our work with our People, in all weathers and seasons, for so many Years ; and in preserving us in our work, notwithstanding the very incommodious Places and Hours, we were forced to

to, in times of Restraint, to the apparent hazard of, and yet thro' Gods gracious interposure, without any actual damage to our Health : And once more, in preserving us from the vigilance and violence of Adversaries, and sometimes rescuing us by his Providence, when we were even falling into their Mouths, and almost as a Prey between their Teeth. Neither were our Brother *Barett's* Difficulties, and Experience of Gods Protection less in those times ; he coming frequently to *Nottingham*, than when he could not do it but by Night ; and by reason of the nearness of his Habitation, being but five miles from Town, he was in the perilous times somewhat oftner with his and our People, than we who were at a greater distance could be ; and yet, though in perils oft, God
was

was graciously pleased to preserve him; and deliver him out of them all; as he did us. God joining us as in our Ministerial Charge, and Labours, and Difficulties, at *Nottingham*; so likewise in the Experience of a very tender watchful Providence, and merciful Preservations in our Attendance on our Work there in the most difficult Times.

These things call for an *Eben-izer*, a Stone of Remembrance, to be set up to the praise of an Almighty, All-wise, Infinitely Gracious God.

And we had a great deal to own God for too, during our abode at *Mansfield*; not only with reference to the forementioned Opportunities, we had (while there) of a comfortable, and safe, and sometimes open

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Converse with our People at *Nottingham*; but also, on account of other Mercies and Comforts, God was pleased to privilege us with there. We enjoyed much Quietness, and met with no Disturbance from the People of the Place, they being very peaceable, yea respectful. We cannot say, that any of them openly appeared as an Enemy to us, or our other Brethren that Inhabited there, and we had very good Respect from Mr. *Firth* the Minister of the Place.

There through the good Hand of God upon us, we enjoyed many good Opportunities, and comfortable Communion with several of our Brethren, that being driven from the Neighbourhood of their People (as well as we) had settled here. God made this Place, a *Zoar*, a Shelter and San-

Quary to them and us: There lived at this Place, that eminent Servant of God, Mr. Robert Porter (turned out of *Pen-tridge* in *Derbyshire*) who died there *January 22. 16 $\frac{1}{2}$* . Mr. Robert Smalley (turned out of *Graiesly* in *Nottinghamshire*, who died there *September 7. 1670.* Mr. John Billingsley, (turned out of *Chesterfield*) who died *May 30. 1683.* and Mr. John Cromwell, (turned out of *Claworth* in *Nottinghamshire*) who removed in *1674.* to *Norwich*, but afterward returned and died in *Nottinghamshire*, about *April 1684.* With these our Brethren, we had very refreshing Converse, and had Opportunities to keep for a good part of the time, a weekly Lecture.

There was once a Warrant out, to distrain upon me for

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twenty Pounds for preaching at *Nottingham*; but we keeping the Doors shut, the Officers would not break open the Doors, though urged by some to do it; and so, praised be God, we heard no more of it.

In *March 1684*. a Parliament being called, by the late King *James*, the Choice of Parliament Men for the County of *Nottingham*, was appointed to be at *Newark*, whither my Brother *Reynolds* and I went (being Freeholders) to give our Votes, judging we had sufficient Warrant so to do upon the Kings Writ, notwithstanding the Five-Mile-Act; yea, by Vertue of the Proviso-Clause in it: But as things were then managed, we were seized, and by eight Justices committed to Prison, for six Months, for coming to a Burrough

rough Town. I forbear to name them, they being all but one dead. After two Days Imprisonment there, at the House of the Jaylor who kept an Inn, we were sent to *Nottingham* County-Jail, amongst our People, which much alleviated the Affliction of our Confinement: There we continued, till the beginning of *July* 1685. when upon the Duke of *Monmouth's* landing, many worthy Gentlemen were taken up and sent to several Places, some to *Chester*, and some to *Hull*, &c. And tho' we were the King's Prisoners, yet directly contrary to the *Habeas Corpus* Act, we were sent Prisoners to *Hull*, which (as God was pleased to over-rule it) proved by the Motion and the Air, to be of advantage to our Health. We went from *Nottingham* on the *Monday*, came to *Hull* on the *Wednesday*.

wesday, and were with many others,
 Prisoners under a Guard in an
 Inn, till *Monday* following ; then
 we were sent to a place that had
 been the Reverend Mr. *Abley's*
 Meeting-house, whither were also
 sent some Ministers, and others,
 some Gentlemen, and some sober
 substantial Countrymen, to the num-
 ber of about Forty, who lodged
 and dieted in that place, where we
 had got good Society and Con-
 veniences, through the kindness
 of the Inhabitants, tho' unknown
 to us : God graciously thus pro-
 viding for us when Prisoners, and
 that among Strangers. We were
 not hindred from joyning with
 the whole Company there, in
 Morning and Evening Religious
 Worship ; But on the Lord's
 Day, though the Deputy-Gover-
 nour (as we heard) had said,
 Let them preach if they will,
 yet it seems his mind changed ;
 for

for when (in the Morning) my Brother *Reynolds* was entring on Prayer and Preaching, the Soldiers that were our Guard, interrupted him, saying, they had order to hinder Preaching, tho' there were none in the Place but Fellow-prisoners. But the next day being *Monday*, orders came for releasing the Prisoners of our County from that Confinement; yet, contrary to Law, we were remanded back to the Prison at *Nottingham*, to make up our six Lunary Months (reckoning Twenty Eight Days to the Month) and when those Months were expired, we were dismissed; and in our return from *Hull* to *Nottingham*, we had liberty given us to Call, and stay two Nights at Home, at *Mansfield*.

In the Year 1687. God graciously brought us, and our Family

mily back to *Nottingham*, a thing we long desired, and yet considering the blackness of the Times, and the dangerous uncertainty of our Liberty, and all our pleasant Things, we had scarce adventured to have come so soon, had not Providence plainly open'd our way hither, and stopped up all other Ways; For the House we had lived many Years in at *Mansfield*, was purchased by a Gentleman that had newly entred into a Family-Capacity, and bought this House on purpose to dwell in, though with a great deal of friendliness, intimating to us, that if we would buy it, he would not meddle with it, but we declined the purchasing it, as for other Reasons, so for this, that we did not know (as it happily proved, sooner than we expected) but that we might have a door opened to return to *Nottingham*:

Not

Not being able to stay longer in that House, we inquired after other Houses in that Town, and had actually taken one for a Year, but at last, could not have a clear and quiet possession of it given us, and so went not to it. Thus Providence, that in times of Difficulty, planted and so comfortably maintained us at *Mansfield* for many Years, as plainly called us thence.

We came with our Family to *Nottingham* on the 14th of *October*, 1687. where we have continued together in our Ministerial Work, for upwards of ten Years, till God was pleased to make a separation between us, by calling off, from his Work on Earth, my dear Brother *Reynolds*, to much higher work in Heaven. In all this time, praised be God, we enjoyed full Liberty, and
many

many Opportunities for our own and others good, and through Grace some assistance in, and Success of our poor Labours.

Our People were supplied on Lord's Days in the same manner, that (as has been before related) they were when we enjoyed any Liberty, during our stay at *Mansfield*, namely, by my Brother *Reynolds* and me, every Fortnights Lord's Day, and by my Brother *Barrett*, with an Assistant the other Lord's Day: And we had, and still (through much Mercy) have many Week-day Opportunities, and constantly a weekly Lecture, our and our Brother *Rytbers* Congregation joyning in Attendance thereon, and our Brother *Rytber* and we joyning Harmoniously (blessed be God) in keeping of it up, with the occasional help of our Neighbour Ministers,
and

and sometimes of other of our Brethren in the Ministry whom God providentially sends among us; as indeed in these ten Years time, we have enjoyed the useful Labours of several of these Gods Servants, thus occasionally and *intransitu*, which both we and our People have cause to be thankful, to God and them for.

My Brother *Reynolds* in his younger Years, was much troubled with the Spleen, but upon the use of Spaw Waters, for three Weeks or a Month in Summer time, for about 29 Years, he was through God's blessing on them, much freed from his former Distempers.

In the beginning of *May* last Year, he got a great Cold, which took much upon him; but upon staying

staying about a Month at the Waters, his Stomach returned, and his Spirits recruited, and he was as healthful again, as he had ordinarily been, till this his last sickness seized him. Thus much as to the main Occurrences of his life, his Call to the Ministry, and to *Nottingham*.

Now as to his personal and Ministerial Qualifications, I shall not say much. Those that knew his Converse, heard his Preaching, and sat under his Ministry, are able and fittest to testify of them, and fitter than I, lest it should be suspected that Affection byasses me to partiality; Yet this Testimony in short, I cannot but give of him, That from my first knowledge of him, he was serious and truly Religious, and one that all the time of my Acquaintance

acquaintance with him (which was
 near fifty five Years) ever made
 Conscience of, and was constant
 in secret Prayer, and reading the
 Scriptures and Studying them ;
 and to the last, did use to Read
 the Scriptures daily with some
 Commentatours, and was much
 taken with, and would be often
 speaking of the admirable full-
 ness of the Scriptures. Nor was
 he infrequent in the Duty of
 keeping Days of Fasting and Prayer
 by himself in secret. He never
 sought great things for himself in
 the World. He had a conside-
 rable Portion with his Wife, but
 the difficulty of Times (being
 above thirty five Years out of
 Publick Place) caused him to spend
 most of what he had ; yet he
 lived comfortably, and lived and
 died out of Debr. But as *Paul*
 said of himself to *Timothy*, 2 *Tim.*
 3. 10. So say I to you that were
 acquaint-

acquainted with, and sat under the Ministry of this Servant of God, *You have fully known his Doctrine, manner of Life, Purpose, Faith, Long-suffering, Patience, Persecutions and Afflictions.*

As to the time and manner of his sickness and death, it was thus, *On Wednesday the ninth of February* last past, he was somewhat indisposed in the Morning before he rose (as he said afterwards) but no indisposition appeared till after Family-worship, during which he was cold, and as soon as Family-Duty was ended, and he was come up into his Study, he was taken with a fit of Shaking like an Ague, though all along he had no great heat or burning, but his Spirits were much seized, and his Legs and strength failed him presently; his Distemper was judged to be a Nervous Fever:

He

He slept much, and after about a Weeks illness, was seized with a violent Loosness, which continued to his death. When awake he was sensible and could speak, though but low and weakly, which made him not speak much. His Physician coming to see him on a Lord's Day, he took occasion thence to speak very closely of Spiritual Things to him, and of the Duty of Sabbath-Sanctification. My Reverend Brother *Ryther*, visiting him in his sickness, and telling him, he hoped he was, with the good old Patriarch *Jacob*, waiting for the Salvation of God; He, after some pause, replied to this effect: The State of my Body is altered, but the State of my Mind not at all; The Apprehensions I have of the odiousness of Sin, the beauty of Holiness, the excellency of Christ, the pretiousness of Faith, are the same as
for-

formerly, or rather more growing. He had no violent pains, but said, praised be God, I have ease without and peace within.

He died on the twenty sixth of February, between 7 and 8 in the Morning, without any violent pain or struggling. He was seventy two Years, and four Months Old, wanting but two Days.

That Text preached upon by my Reverend Brother Barrett, and herewith printed, may be fitly applied to him, viz. *That he did spend, and was spent in the Service of God, and for the Souls of the People, that God had set him over.*

But as my Brother Barrett hinted in his Sermon, we must declare, that blessed be God, we have no cause to use the Words,
or

or make the Complaint in the latter part of the Verse, wherein the Text is, *That the more abundantly we have loved, the less we have been loved* : We must give this Testimony, That the People of *Nottingham* we have laboured amongst, have been ever very respectful and loving to us, and those Deceased Ministers of Christ that were before us, or contemporary with us : and have manifested it in their deep sense of the Breach God hath made, by taking away this our dear Brother, and by the Respects they have paid to his Memory.

And this Testimony we must give further (and those Deceased, were they living, would, and could not but give the same) That they are a People that have not had itching Ears,

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nor

nor affected Novelties, new and high Notions, or quaint Expressions, and starched Discourses, but have ever liked and relished plain, sound, and practical *Preaching*, and have been a people ready to good Works of Piety and Charity, which I mention not to flatter them, but to quicken in us Ministers, and in our People, Faith and Prayer, and most vigorous Endeavours, that according to *David's Prayer for Israel*, 1 Chron. 29. 18. such a Gospel-crediting frame may be kept upon their Hearts for ever, and that they may abound therein more and more.

God hath now broken the Threefold-cord amongst us, in our Congregation; two of us have lived together in a Pastoral Relation to this Place, very near forty seven years, and all three

three of us about forty two;
the middle Link, in regard of
Age, is now dropt, and the
other two of us, have no Rea-
son to expect to continue long.

My deceased Brother entred
into his seventy third year the
twenty eighth of *October* last,
and was three quarters of a Year
younger than me, who entred
into my seventy fourth year
the thirteenth of *January* last
past; and my Reverend Bro-
ther *Barrett*, yet through mer-
cy surviving, is in the sixty se-
venth year of his Age, and
has near compleated it.

We therefore desire the hearty
Prayers of our People, yea, of
all the People of God, not for long
Life, unless as we may be further
serviceable to God, his Church,
and our own Souls, but that

while God shall please to continue our lives, he would enable us for, by his Spirit assist us, and through Christ accept us, in our Work, and give success to our weak Endeavours for the Conversion and Edification of many Souls.

And we request, That our People would pray for themselves, and that others of God's People would join theirs with our, and our Peoples prayers, that God would sanctifie this late great breach made upon us, that we and our people may, improve the Day of our and their Lives, and the day of Grace, while it is continued; that we may be able to give up our account with joy, and not with grief (when God shall call us hence, which we desire to live in daily Expectation of, and preparation for)

both

both in relation to our own Souls,
and the Souls of those God im-
ploys us to preach to, and watch
over; and that when God shall re-
move us, he would graciously
be pleased to provide for our
People Pastors, after his own
heart; This is the earnest closing
desire and prayer of

*One of the unworthiest of
the Servants of Christ,
in the work of the Mi-
nistry.*

Nottingham.
Apr. 1. 1698.

J. Whitlock.

both in relation to the world and
and the souls of those God has
placed in his church, and which
over, and that which God will
move, he would have
to be able to provide for
people's needs, and his own
work, and in the college
there, and at all

Over the university of
the University of Oxford
in the year of the M.
after.

J. W. Nichols

A
S E R M O N

Preach'd at the

Funeral

Of the late Reverend

Mr. William Reynolds :

March 1. 1697.

By *John Barrett*, Minister of the
Gospel.

L O N D O N :

Printed for *Tho. Parkhurst*, at the
Bible and Three Crowns in *Cheapside*,
near *Mercers Chaple*. 1698.

2 E R M O N

The New York

Printed by the

of the

A S E R M O N Preached,
 March 1. 1691. immediately
 after the Interment of the Body
 of the Reverend Mr. William
 Reynolds, formerly Minister of
 the Gospel in Nottingham.

2 C O R. 12. 15.

*And I will very gladly spend, and be
 spent for you. In the Greek, $\epsilon\gamma\omega$
 $\tau\epsilon\ \psi\upsilon\chi\omega\acute{\nu}\ \upsilon\mu\omega\acute{\nu}$, for your Souls.*

Here I stop. I would be
 sorry that what follows
 should be said of any of
 you.

I cannot charge any of you with
 apparent disrespect; I have nothing
 of that to accuse you of.

A

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A Threefold Cord is broken, which by God's providence was twined here, something more than forty years since; and through his Grace, hath held concordant in our desires and endeavours to draw Souls to Christ; The Cord is now broken, by the death of our Reverend, dear Brother, and Fellow-Labourer *Mr. William Reynolds.*

Had it first fail'd in me, the weakest part (as I have for many years expected, it would have done) your loss had been less (I should say, very little) this day.

Yet whatever we suffer, Duty binds us, and it becomes us to say, *The will of the Lord be done.*

Indeed while we are lamenting our loss, we should not forget, with Thankfulness, to acknowledge God's

God's great Mercy, that we enjoyed him so long. 'Tis now well towards seven and forty years since the Lord first sent him to this place, together with his honoured Brother, whose Labours (blessed be God) you yet enjoy. And I cannot but remember, how earnestly the Lord was sought unto, for that great Congregation, when for some time destitute of a settled Ministry; and doubt not, but they were sent, as *upon the Wings of Prayer*. They came with a fulness of the blessing of the Gospel, a great door and effectual was opened unto them, and Mountains made a Plain before them. And you were in their hearts to live and die with you; so far as the times would suffer it.

I desire further to be very thankful for that Unity and Concord which

which hath been amongst us, even for so many years, as we have been together concern'd for you of this Place. When I think how it hath been in other Places, Ministers drawing several ways, as if the same Spirit was not in them (tho' right in the main, and aiming at the same end, the glory of God in the Salvation of Souls) I hope, it has been a Mercy to us, and may have been some Advantage to you, who have attended on our Ministry; that there hath been no clashing here: *No noise of Axes and Hammers* here.

But I must be looking towards my Text.

I will very gladly spend, and be spent for you.] Such a one you have lost. One that was spending himself for you, till spent:

As

As I have somewhere read, it was Mr. Samuel Crook's Motto, *Impendam, & expendar.* I wonder not, if many of you are spending your Tears, in a sense of your loss of him, who was spending his Pains, his Strength, and Spirits, even till he was spent in the Service of your Souls. Though there is no cause to weep for him, who now rests from his Labours, who is now taken from his work on Earth to that blessed Reward in Heaven ; yet I dare not deny, but you have cause to weep for you selves: Have not you, to whom he hath preached the Gospel of the Kingdom of God, cause of sorrowing, that ye shall see his face no more, shall hear him no more? Is it a Call to mourning, when a godly Man dies? And when a godly Minister is deceased, is not that as loud a Call to Mourning?

ing ? *Samuel died*, and all the Children of *Israel* were gathered together, and lamented him, 1 Sam. 25. 1. Indeed *Samuel* was a Prophet, an extraordinary Officer in the Church. But when a faithful Pastor dies, should it not be a lamentation to the Flock ? Yea, little hope, that such a loss, such a breach should be made up and repair'd without Prayers and Tears.

But to make way to my Text. A considerable part of this Epistle is taken up in a just vindication and forc'd commendation of the Apostle. He is put upon vindicating his Office, and his Person both ; partly by the Envy, Detraction, Calumnies of false Teachers (who was for undermining the work of that Master-builder, as he is called, 1 Cor. 3. 10.) and partly by the dangerous, ill effect,
the

the former might have on his beloved *Corinthians*; whose love and regard towards him, seemed to be lessened. Whence Note;

The most eminent Servants of Christ, have met with Discouragements, been oppos'd, clouded, aspers'd by some, disesteem'd by others. And if such a one as the Apostle *Paul*, met with Opposers and Back-friends; much more may ordinary Ministers expect the like. They must say, *We are not better than our Fathers.*

Again Note, There is good warrant, and precedent for faithful Ministers vindicating their Calling, and themselves. This may be done, without preaching themselves, or seeking themselves. The Apostle would magnifie his Office. And though it was a small thing with

with him (*as to himself*) to be judged of, Men, to be laid under their Censures, and Reproaches, (1 Cor. 4. 3.) yet as it might be prejudicial to the Interest of Christ, and the Gospel, and injurious to the Souls of others; so he could not but be concern'd. And what was *folly* in appearance (2 Cor. 11. 1.) yet really was not so, but rather a *Duty*. While the Person is contemned, his message ordinarily is despised, contempt of the Person useth to beget prejudice against his Doctrine.

Now here, to cure *their* prejudice, the Apostle professeth his most sincere and ardent Affection towards them. Such ardent Love, as might melt even Iron Hearts. *Quam vel ferrei pectoris duritiem non emolliat, aut frangat tantus amoris ardor?* Verse 14. *I seek not yours, but you.*] He was no Self

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Self-seeker. Not for making a Gain of them; but for winning their Souls to Christ. He sought *Animas pro opibus*, sought the good of their Souls, not their Goods.

And I will very gladly spend, and be spent for you.] Though he had little in the World; (As the Apostle Peter said to the lame Man that asked an *Alms*, *Acts* 3. 6. *Silver and Gold have I none.*) Such was the Condition of the Apostles; *as poor, yet making many rich.* There was indeed a rich Treasure, in those earthen Vessels, which they were ready to lay out, to the spiritual benefit of poor needy Souls. As Parents lay up, and lay out for their Children; such were the Apostles. *Innumeri hodie Doctores sunt, patres paucissimi.*

I will very gladly spend] ἡδίστα, libentissime. It will be the greatest pleasure to me. 'Twill do me good at heart, to spend, to lay out my self for you. And be spent,] Ego animam meam prodam cum voluptate, pro animabus vestris: I will most willingly give up my own life for your Souls. He was ready either to be offer'd up at once, or worn out by degrees, for their Souls sakes; As Phil. 2. v. 17. And if I be offered upon the Sacrifice and Service of your Faith, I joy and rejoyce with you all. 1 Thes. 2. 8. So, being affectionately desirous of you, we were willing to have imparted unto you, not the Gospel of God only, but also our own Souls, because ye were dear unto us. Our very lives were not so dear to us, as your Souls.

Now

Now the Point, I aim at (at this time) is as followeth,

DOCT.

That (as it is the Duty, so) 'tis the disposition of the faithful Ministers of Christ, to be willing to spend, and be spent for Souls.

Straits of time both for preparation, and preaching on this sad, solemn Occasion (while I conclude, that diverse present, will have many Miles to ride, or go after Sermon) compel me to cut my work short of what might be expected on this Subject and Occasion.

Here I would premise,



1. That though 'tis true, and undeniable, that there is a *great difference* as to *degrees of Grace*, and as to the gifts and abilities of God's faithful Servants; and so some are more abundant in Love, and *more abundant in labours* (as the Apostle was) yet they that are weaker, if sincere and faithful, have *their hearts to the work*. And thus the Candle is burning, and giving us light; tho' not Torch-like.

2. Though there is a *difference in God's Dispensations* towards his Servants; while only some are called forth to sharper Service, to seal the Truth with their Blood; yet none of his Servants are excus'd from a *will and readiness*, to bear witness to the Truth, by laying down their Lives, when call'd to it; nor are any of them

excus'd

excus'd from a *Resolution to lay out their lives* in the Ministerial Work, while Life, with a Capacity of working, is continued. As their Lord hath told them, by the Evangelist, *Luke ch. 9. 62. No Man having put his hand to the Plough, and looking back is fit for the Kingdom of God.*

Now to the *Reason* of it. It is the disposition of a faithful Minister to be willing to spend, and be spent for Souls. For,

1. A faithful Minister knows the Work of the Ministry to be great indeed; (when he undertakes it.) Oh! it is a great Work, a *spending work!* 'Tis a work both of the Head, and Heart. And no work, so spending of the Spirits.

There is need of *hard study*, to be laying in; as the Apostle to *Timothy*, 1 Epist. 4. 13, 15. Give attendance to reading, *πρόσχε τὴν ἀναγνώσιν*. Divinity is of vast extent. There is a wonderful depth in the Holy Scriptures. No diving to the bottom. Even *Timothy* who from his Childhood had been Educated in the knowledge of the Holy Scriptures (2 *Tim.* 3. 15.) and who was furnish'd, and enriched with *extraordinary Gifts*, must give attendance to reading, and close study, *verse 15*. Meditate upon these things, give *thy self wholly to them*, *ἐν τούτοις ἰσθί*, be wholly in them; that thy profiting may appear.

Again, there must be *diligence in laying out*. And that both *publickly*, and *privately*, *statedly*, and *occasionally*. Give attendance to *Exhortation*,

invitation, to Doctrine, neglect not the Gift that is in thee. Do not bury thy Talent : 2 Tim. 4. 2. Preach the Word, be instant in season, out of season ; reprove, rebuke, exhort with all long-suffering and Doctrine.

And to instruct the ignorant, to convince sinners, to do what in us lies to turn Men from darkness to light, and from the power of Satan unto God ; not *fraudulently*, nor *negligently* to keep back what is profitable ; not to shun declaring the whole Counsel of God, concerning Mens Salvation, (that if any perish under our Ministry, it may not be *through our default* ; but by their wilful, perverse shutting their Eyes against the light ;) To be able by sound Doctrine both to exhort and to convince the Gain-sayers ; to lay the foundation right, and to build

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up Souls thereon ; to strengthen the weak, resolve the doubting, reduce the straying, and the like.

To watch over Souls ; to dispense the Seals, the Holy Sacraments, and Church-censures aright, as those that *faithfully keep to their Commission*, and have a care of Souls under their Charge ; is not this a great Work ?

And surely that work of the heart, the care and concernedness, a faithful Minister hath for others Souls, is wont to lye very heavy. As, 2 Cor. 11. 29. *Who is weak, and I am not weak ? Who is offended, and I burn not ? And Ver. 2. I am jealous over you, with godly jealousy.* And Chap. 12. 20, 21. *I fear --- lest when I come again, my God will humble me among you, and that I shall bewail many which*

which have sinned, and have not repented. And Gal. 4. 11. I am afraid of you, lest I have bestowed upon you labour in vain.

If we think of the Work of the Ministry (of which you have here but a few Strokes) must we not say, as in 2 Cor. 2. 16. *Who is sufficient for these things?* Certainly no Man of himself. Indeed let a Minister take never so much pains, and suppose him to live never so long; yet he shall *never come to an end of the Work*; But there will be more work still, for others to come after him. Yea, and when a Minister leaveth his Work in Publick at any time, 'tis a *miracle* if he finds it as he left it, when he returns to his work again. Perhaps, some Souls were awakened, when he left them last, whereas a Spirit of Slumber has seized on them again:
Some

Some Sinners were very much shaken, who yet are settling on their Lees again : Some Souls a little quickened, yet grown dead again.

Now a faithful Minister, that knows how great his Work is, and how hard a thing it is to get forward with it, how many ways it is oft set back, cannot but be very sensible that it concerns him to spend, and lay out himself, even as long as he lives, if he would make *something of it.*

2. A faithful Minister, knows it is *God's Work, Christ's Work,* that he is engaged in. And is not that enough to set, and keep him at work, even till he is spent in it?

1. As

1. As it is God's Work, Christ's Work, shall not the fear of the Lord quicken his Servants to, and in the Work? Cursed is he that doth the work of the Lord negligently. 1 Cor. 9. 16. Necessity is laid upon me; yea, woe is unto me, if I preach not the Gospel. And what a strict and severe charge he gives to Timothy; 2 Tim. 4. 1, 2. I charge thee before God, and the Lord Jesus Christ, who shall judge the quick and the dead, at his appearing and his Kingdom; Preach the Word, be instant in season, out of season, &c. Even Timothy, being set apart to the Work and Office of the Ministry; though not by an immediate Call from Christ (as the Apostles were:) but mediately, by Men, (1 Tim. 4. 14.) must not desert his Work; but be diligent, and constant in it; even as he would

answer it to Christ, the Judge of the quick and dead. Thus if call'd to the Office of the Ministry, we are bound to the Work by our Office. And knowing the terror of the Lord, we must persuade Men.

2. As it is the Lord's Work, the love of God and Christ will certainly constrain such as are faithful, to lay out themselves in it. As the Lord said, *Simon Son of Jonas, lovest thou me? --- Feed my Lambs. Feed my Sheep.* 2 Cor. 5. 14. *The love of Christ constraineth us.* Both his love to them, and their love to him. As they love their Lord and Master; so they love to be at work for him. They cannot but conclude, that their Time, their Strength, their Pains, their Spirits, their Lives, could never be spent to better purpose, than in his special Service.

They

They can never be better employed, than to be active (in their Station) to promote his interest, his honour and glory. And think they, Did our Lord Jesus Christ pour out his Soul unto death for us; then how willingly should we spend , and be spent for him ?

3. So *Zeal for God*, and Christ will carry such out in his Service. As one, * *Zeal is as proper in God's Ministers, as Fire on the Altar.*

John was a burning, as a shining light. He came in the Spirit and Power of *Elias*, who was very zealous for the Lord. The Apostle *Paul* seeing them of *Athens* wholly given to Idolatry, his Spirit was stirred in him, *Acts 17. 16. παρωξύνετο.* He was in an hot burning fit of zeal; which

which in that case was no Distemper, but a right temper of Spirit; As Dr. Taylor in the *Marian Persecution*, once brake out against the Idolatry of those times; *Ah barson Thieves! rob God of his honour, rob God of his honour. Fox Act. & Mon. Vol. 3. P. 179. Acts 20. 22, 23, 24. Now behold I go bound in the Spirit unto Jerusalem (where he expected, that sufferings would attend him; but says he,) none of these things move me, neither count I my life dear unto my self; so that I might finish my course with joy; and the Ministry which I have received of the Lord Jesus. A fervent zealous Spirit is for a ridding work: as such a Spirit will also help a Minister to rub through difficulties and discouragements in his work.*

4 As it is the Lord's Work,
 so his faithful Servants dare build
 on his word, for a *blessed Reward*.
 And *hope of the glorious reward*
 promised, helps to animate and
 encourage them. They are well
 assured, they can never find and
 serve so good, so *bountiful a Mas-*
ter, as he is ; should they be weary
 of his Service. That he is in-
 comparably the best Master : And
 no reward like his : In 1 Epistle
 of the Apostle *Peter*, Chap. 5.
 Ver. 2, 3, 4. *Feed the Flock of*
God, which is among you, taking
the oversight thereof not by con-
straint, but willingly ; not for fil-
thy lucre, but of a ready mind.
Neither as being Lords over God's
Heritage, but being Ensamples to
the Flock. And when the chief
 Shepherd shall appear, ye shall re-
 ceive a Crown of glory that *fadeth*
not away. Who would not but run,
 and

and work hard; labour to his utmost, and willingly suffer any thing in this World, to obtain such a Crown? And 1 Cor. 3. 8. *Every Man shall receive his own reward, according to his own labour.* Not according to the success of his labour; but according to his diligence, sincerity, fervency and faithfulness therein. That to lay out our selves to the utmost of our Capacities for God, and Christ is the best way of laying up for our selves.

3. A faithful Minister knows, it is *for Souls*, for precious, immortal Souls, that he is called to labour, and spend himself. And what pains can be too much, for the saving of Souls: As the Apostle says, *I will very gladly spend, and be spent for your Souls.*

1. Such

1. Such *know the worth of Souls.*
One Soul *were worth than all the*
World. Chap. 16. of the Evang.
Matthew, Verle 26. *What is a*
Man profited, if he shall gain the
whole World, and lose his own Soul?
Or what shall a Man give in ex-
change for his Soul? Oh! is not
the saving of one Soul worth an
Age of pains? worth the labour
of a Man's life!

2. Such as are faithful, have a love to Souls; with a zeal and indignation against sin, they have hearts full of pity and compassion towards the Souls of sinners. We read of the work and labour of love; and their love to Souls will make them laborious. They are *Shepherds*, that have a love to the Flock, that rejoyce, are greatly pleased when the Flock prospereth; but are foregrieved when they see it in ill case, with a taint of error,

error; or scab of prophaneness spreading. They are *Fathers*, and the love of Parents puts them upon great care, and taking pains for Childrens well-doing. Love is stronger descending, than ascending.

3. The *example of their Lord and Master* doth strongly influence, and quicken them to their work here. *He went about doing good.* His Disciples marvelled, that he talked so long with the Woman of *Samaria*; when it was his *Meat* to do his Fathers will; to be employed in the work of converting and saving a Soul. And as he came to seek and to save that which was lost; he refused not to *give himself a Ransom* for lost Souls. How precious were Souls in his account; who was so freely willing, that his *Soul should be made a Sacrifice*, to redeem them! He loved Souls above his own life! His love was stronger than death!
Oh!

Oh! what did Jesus Christ suffer for the Redemption and Salvation of poor perishing Souls! Let his Ministers spend, and be spent for Souls, 'tis as nothing, nothing compar'd with what Christ did and suffered! Oh! Methinks, as we would follow *our Lord and Master*, we should never behold our Congregations and Assemblies, but be moved with *compassion* on them! And the everlasting welfare of their precious Souls should be dearer to us, than any thing we have in the World, than our very lives.

Now I shall conclude with some Corrollaries, or brief Inferences from hence.

Infer. 1.

Then the Ministry of the Gospel is no easie Employment. It is *Opus*, it is *Onus*; a work indeed, a burden

burden indeed ; (if followed as it ought to be. It is a spending *work*. The Life of a Minister is not an idle Life, as some take it to be. One that undertakes the Office of the Ministry, did he only *consult with flesh and blood*, (as some have wept) might justly tremble ; when he undertakes it.

Infer: 2.

Then what special need have Ministers to be much *in Prayer*, as well as in Study and Meditation? Oh ! what need have they (above other Men) of help from Heaven! *Acts 26. 22. Having obtain'd help of God, I continue unto this day* (says the Apostle) *witnessing: Humble and earnest Prayer is the way to obtain help of God.* Oh ! how importunate should we be for Divine Assistance, that we may go in the strength of the Lord to our work !
Indeed

Indeed all our sufficiency is of God.
 And if we can plead that promise,
 [*Lo, I am with you---*] it may encourage us. That promise may help to hold up our hands in Prayer, and hold up our hearts in our *Work*.
But without him, we can do nothing.

Infer. 3.

Then what need of true saving sanctifying Grace in Ministers, that would faithfully discharge their Office? Tho', I pray take notice,

1. I do not say, That Grace is *Essential* to the Calling of a Minister of the Gospel. What Grace had Judas? [See *Ed. Reyner of Humane Learning*. Pag. 259, &c.]

2. And consequently I say not, that the Ministerial Acts of one, that has not Grace, are *invalid*.

3. I say not, That the Ministry of such is ever without Success. Surely the Apostle had not rejoiced, that Christ was preached, even by such Men (*Phil. 1. 15.*) had he been of that mind, and concluded, that all their pains in preaching could have no good effect.

4. I do not, I dare not confine Holiness, or saving Success to the Ministry of this, or that one party (where the one, and the other agree, in all things necessary to Salvation.) And how eminently did the Lord own those his Servants (whose Memory will be honoured) who were the first Instruments in laying *the Foundation* of those blest Societies for Reformation ! [See Mr. *Woodward*.]

But this I say, That without a Principle of *Grace*, a Minister will
not

not very gladly spend, and *be spent* for *Souls*. And as for such as indeed are not at work for God, to promote his Glory, in the Conversion and Salvation of Souls ; but are for *serving themselves*, under a pretence of being his Servants : Such as serve not the Lord, but their own Belly : Such as seek *their own things* (Preferments, filthy Lucre, their own applause) *not the things which are Jesus Christs* ; there is less hope, that such should have the presence of Christ with them , and his Spirit concurring with them. Or though some Souls may have cause to bless the Lord, for his Word, put into the Mouths of such (as a *Balaam* must *speak the Word that God putteth in his Mouth*, *Numb. 22. 38.* and as *Elijah* was sometimes fed by a Raven) yet when such have preached the Doctrine of Salvation to others, they are like to prove Cast-aways.

Their account will be very sad.

Infer. 4.

Then what pitty it is, that any of Christ's faithful Servants, *such as would spend, till they are spent for Souls*, should at any time be hindred, and taken off their Work? If they were plainly *insufficient*, or grossly *negligent* or *sandalous*; if such as, according to the Laws of Christ, according to the *Scripture Canon*, deserve to be suspended, silenced, degraded; who could have any thing justly to plead for such? Should not our Lord Christ *rule in his Church*, his own House? But is there any *Canon* to be found in the Epistles to *Timothy*, *Titus*, or elsewhere in the Holy Scriptures, for the silencing, and ejecting of such as are *sound in the Faith*, of an Holy Life, *apt to teach, and willing to spend, and be spent* for

for Souls ? Is it the mind of Jesus Christ, that Men should turn any of his faithful Servants out of Office ? Was the Church of Christ ever at any time over-burdened with too great a number of such ? Rather was there not need of more of them ? Then is it not a pitty, that any such should at any time be laid aside, as Supernumeraries, and useless in the Church ? Such as may very well be spared, or the Church may do better without their pains.

Infer. 5.

Then should not Souls love and esteem such, as willingly spend themselves for them ? 1 Thes. 5. 12, 13. We beseech you, Brethren, to know them that labour among you, and are over you in the Lord, and admonish you ; And to esteem them very highly in love for their works sake.

sake. Do it for their Works sake; Ministers may desire, and expect such respect from their Hearers, as would *make way for the good success* of their Ministry, and for the Hearers own Spiritual Benefit. May we say (as 2 Cor. 6. 11, 12, 13.) *Our mouth is open unto you, our heart is enlarged---* Now for a recompence in the same, be ye also enlarged.

Infer. 6.

Then while Ministers are spending themselves for Souls, should not Christians, that sit under their Ministry, help Ministers what they can? Oh! my Friends, as you wish the Gospel good success among you, as you wish well to your own Souls, and the Souls of yours and others, help, help us, what in you lies. Alas! what do poor, froward, obstinate sinners think of, who care
not

not to weary, and tire their Ministers : The Lord, that was so offended at the false Prophets, who made the hearts of the Righteous sad ; surely he is not well pleased with stubborn sinners , who make the hearts of his poor Ministers sad. But do you help them, what you can : Would others weaken ? yet do you strengthen their hands.

1. Help them by your Prayers. How earnest was the Apostle on this account, even begging their Prayers, *Rom. 15. 30. Now I beseech you Brethren, for the Lord Jesus Christs sake, and for the love of the Spirit, that ye strive together with me, in your Prayers to God for me.* The more importunately you pray for your Ministers (tis to be hoped) the more you may profit by them. A praying people may help to put life into a Minister. It has encouraged me sometimes, as I have been going to

to my Publick Work in this place, to think, well, I am going to preach to a people, many of whom (I doubt not) have been praying for me.

2. Your proficiency would very much help Ministers on in their Work. They would go on with it more chearfully, the more your profiting doth appear. A lively people *would help to make Ministers more lively.*

3. In your Places, and Relations, and according to your opportunities, be furthering the Interest of the Gospel, and the *Salvation* of others, all you can. Labour to be like those, commended in *Rom. 16. 3. Greet Priscilla and Aquila my belpers in Christ Jesus. Ver. 9. Salute Urbane our helper in Christ. And Ver. 12. Salute Tryphena and Tryphosa, who labour in the Lord. Salute the beloved Persis, which laboured*

loured much in the Lord. Christians, you that have Families, neglect not those under your private and special Charge. Instructing them, you may be helping forward the Work of the Ministry. So exhorting, admonishing, comforting and edifying one another: watching over one another; reproving sinners, warning the unruly, supporting the weak; in such ways you may be helping your Ministers. Thus their work might go on faster, and better.

Infer. 7.

Then have not you cause to lament the loss of such a one; one that was willing to spend himself, till spent, for your Souls? Oh! you have lost a true Soul-friend! One that I doubt not, the Lord made a Spiritual Father

ther to some of you. Now have not you cause to cry, *My Father, my Father ?* As *Joash* wept over *Elisha*, saying, *Oh ! my Father, my Father.*

He was a sound, lively, practical Preacher ; an holy Liver, an exemplary Walker ; one, that could not live without daily secret converse with God in the Word, and Prayer ; and God was with him. This witness (I doubt not) is true.

Oh ! your and our loss is very great ; though his Soul is a Gainer, by his removal from the Church Militant, to the Church Triumphant. But so the eye that hath seen him here, shall henceforth see him no more ; neither shall his place here know him any more. And thus our hands are weaker, we being now
depriv'd

depriv'd of his good Labour.

May I never more be put upon Preaching on the like sad Occasion. Indeed when I think of those many Ministers, that lived in these Parts, that I could not but look upon as godly Men, and many of them of choice Abilities (who were all (except three or four of them) my intimate Friends, and Acquaintance) now dead and gone, (As Mr. *Richard Whitchurch*, Mr. *John*, and *Samuel Hieron*, Mr. *Samuel Coates* of *Bridgford*, Mr. *Samuel Coates* of *Colwick*, Mr. *John* (Son of the eminent *Edward*) *Reyner*, Mr. *Robert Porter*, Mr. *William Parsons*, Mr. *Richard Grant*, Mr. *Robert Smally*, Mr. *John Truman*, Mr. *John Crompton*, Mr. --- *Kendall*, Mr. *W. Horn*, Mr. *Luke Cranwall*, Mr. *J. Clark*, Mr. *John Gibs*, Mr. *John Bingsley*,

Bingsley, Sen. *Mr. Bennet*, *Mr. John Cromwell*, *Mr. John Otefield*, Senior and Junior, *Mr. John Bingham*, *Mr. Chauntrey*, *Mr. Samuel Wright*, *Mr. John James*, *Mr. Robert Seddon*, *Mr. Samuel Berisford*, and now *Mr. William Reynolds*, all these gone,) I am ready to say, Lord, what do I here? Indeed I cannot but wonder, that one of so little use, should out-live so many, who might have been far more serviceable in the Church of God, when I have had reason oft to think the Graves ready for me, yea, was expecting to have gone off before the first here named.

Now I am thinking of *Erasmus's* words (upon a Review of the Names of his *Correspondents*, the great number of whom was departed this life) *Nec ego diutius vivere cupio* (said he) *si Christo Domino*

Domino placeat ; Nor do I desire to live longer, if it may please Christ the Lord. I am convinced 'tis high time to get more prepar'd to follow them. Oh ! were I more prepar'd, and so longing more to be with that blessed Society of the Spirits of just Ones made perfect ! I oft dream, I am with some of them, when awaking, I find 'tis but a Dream. Then I think with my self, that this life is but as a Dream, which will shortly be at an end, when I hope we shall meet again, and part no more. But pardon this Digression, and Excursion.

Now, are you indeed sensible of this late sad stroke ? Then, should you not lay sin to heart & In special, that you have profited no more under the Ministry of the Word ? And should you not pray
H harder

harder for such as survive ; that they may not labour in vain ; that ye receive not the Grace of God in vain ? lest the Lord (now he hath begun to contend) be provoked to go on, and make breach upon breach on you. And will it not be sad indeed both to you, and us, if our Souls be not some way Gainers yet, by this our great loss ? Oh ! that the death of this faithful Servant of Christ, might be a means of putting more Life into Ministers , and People both !

Infer. 8.

When Ministers are willing to spend, till they are spent for you, then should it not be your care, that they may not spend their strength in vain, that they bestow not on you labour in vain ?
Would

Would not that be sad on all hands, if Ministers spend their pains to no purpose? Will not you have as little comfort of it hereafter, as they have here? Attend to your Guides, and follow them, so far as they keep to the Rule of the Word. To damp their Spirits, will be unprofitable for you. See *Hebr.* 13. 17.

Remember such as are gone, who have spoken unto you the Word of God, whose Faith follow, *considering the end of their Conversation.* As Ministers must give account how diligently, and faithfully they have discharged their Office; so must you give account what you have learnt, what improvement you have made, under their Ministry.

You that are yet in your sins,
 will you not have a sad account
 of it (if ye still continue at the
 old pass) when that faithful Guide
 and Monitor, whom you shall
 hear no more in this World,
 shall at last appear with Christ,
 as a witness against you? ' Lord I
 ' was charging them in thy
 ' Name, time after time, to re-
 ' pent and amend their Ways;
 ' I have many a time, and often
 ' warned them to flee from the
 ' wrath to come: But they
 ' would not repent, reform; they
 ' would take no warning: I of-
 ' fered a precious, all-sufficient
 ' Saviour, with all his saving
 ' Benefits, to them again, and
 ' again; but they would none
 ' of him; they preferred the
 ' World, their Lusts and Plea-
 ' sures before thee. I was ear-
 ' nestly

' nestly beseeching them to come
 ' in, and be reconciled to God;
 ' but they would not hearken,
 ' they still sent me away without
 ' my Errand.

But I have good grounds to
 hope better things of many of
 you. I doubt not, but many here
 have cause to bless and praise God
 for his Labours. Indeed all praise
 is due to his Name. *Paul* may
 plant, and *Apollos* water; but God
 giveth the increase. Though
 when any are unprofitable under
 the faithful Dispensation of God's
 Word and Ordinances, the Fault
 (the culpable cause) is certainly in
 themselves; yet that others of
 you are profiting, 'tis of his Grace,
 and his concurring with, and bles-
 sing the means to your Souls.
 'Tis the Lord, that teacheth you
 to profit. Now remember well,
 how

how ye have receiv'd, and heard, and hold fast. Sure, you cannot so soon forget that Subject he was last upon, 2 Cor. 7. 1. *Having therefore these promises (dearly beloved) let us cleanse our selves from all filthiness of the Flesh and Spirit, perfecting holiness in the fear of God.* There's work cut out for your whole Life. You'll never get out of that Lesson; but have need every day to be learning it better. Labour for a more lively sense of the Truths, you can remember, you heard from him.

Yea, how much were it to be desired, that the good Seed he was sowing, might spring up in some others (that were as stony ground under his Ministry) even when the Seedsman is dead.

And how would it revive us, might we, we that are yet alive, though

though but tottering above ground, ready to fall into the dust, how soon may you say of us, that we are gone after him ? yet how would it revive us, might we see more Fruit of our pains amongst you, in the Conversion of Sinners, and the further progress and proficiency of Souls converted ! The *good success of our Ministry* would be the *greatest Encouragement*, we can have or desire in this World.

F I N I S.

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the lower End of Cheapside.*

A Body of practical Divinity, consisting of
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ed by the Assembly of Divines at Westminster.
By Thomas Watson, formerly Minister of Wal-
brook.

Sermons and Discourses on several Divine
Subjects; By the late Reverend and Learned
Mr. David Clarkson, B. D. and sometimes Fel-
low of ~~Oliver~~ Hall, Cambridge.

The Fountain of Life opened: Or, A dis-
play of Christ, in his Essential and Mediatorial
Glory, in 48 Sermons.

A Treatise of the Soul of Man.

The Divine Conduct or Mystery of Provi-
dence. All 3 by Mr. J. Flavel, late Minister in
Dartmouth.

Mamus ultima - Being Letters between Mr. J.
Humsfrey and Mr. Sam. Clark, in reference to
the Point of Justification, &c.

A Letter to a Friend in the Country, concer-
ning the use of Instrumental Musick in the
Worship of God; in answer to Mr. Newie's
Sermon preached at *Tiverton* in Devon, on the
occasion of an Organ being erected in that
Parish Church.

A short History of the late War, between
King William, the Confederates, and the
French King.

Discourses upon the Rich Man, and Lazarus;
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